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"Scotland's Contribution to
the World."



A SERMON

PREACHED BEFORE THE ST. ANDREW'S SOCIETY,
HAMILTON, ONTARIO.

BY

REV. SAMUEL LYLE, D. D.

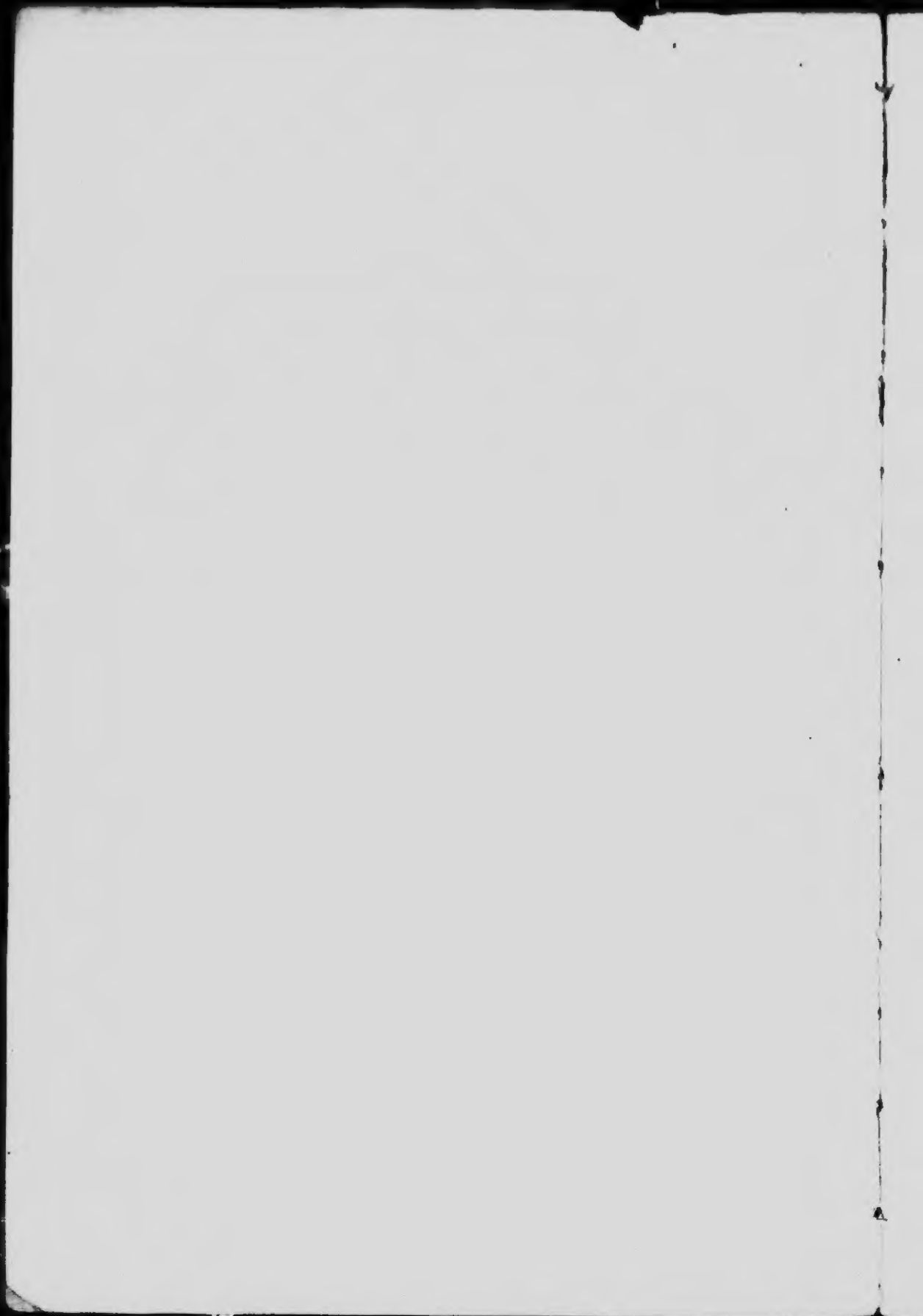
AT

CENTRAL PRESBYTERIAN CHURCH, HAMILTON,
SUNDAY, 4TH DECEMBER, 1904.





REV. SAMUEL LYLE, D. D.



SERMON.

"Behold my servant shall deal prudently, he shall be exalted and extolled, and be very high."—ISAIAH LII.



THESE words, spoken of the people of Israel, are true of the people of Scotland. Have the sons and daughters of Scotland not acted prudently? Have they not been exalted and extolled? Have they not stood high? Great and important have been their contributions to science, to philosophy, to literature, to statesmanship, and to the church.

1. Both in science and philosophy Scotland has given much to the world. What has she contributed to science? She has enriched every department. Who revolutionised the industrial world? James Watt, a Glasgow mechanic. Nor is Joseph Black's contribution to chemistry to be despised—Joseph Black, the discoverer of carbonic acid and of the true nature of latent heat. The precursor of Priestly and of Cavendish, he anticipated Lavoisier in seeing the part played by oxygen in combustion. Hugh Miller, through his contributions to geology, greatly enlarged our knowledge of how God made his world in six creative days, and at the same time pointed out to us the footprints of the great Creator—footprints still to be seen on the rocks of earth. Simpson, the discoverer of the anaesthetic properties of chloroform, is one of the world's greatest benefactors. His discoveries in medical science had their origin in a rare combination of head and of heart. His kindly disposition, his sincere and intelligent piety, his interest in the antiquities of Scotland, in the reform of the evils known as "hospitalism," and in social science as a means of uplifting the masses, show that he was worthy of all the honors showered on him by prince and people. Nor must we forget Adam Smith who first taught, in a scientific way, the Anglo-Celtic race the road to riches. Had it not been for her banking system Britain could not have expanded as she has done. The national Bank of England was founded by one Scotchman,

as the national Bank of France was by another Scotchman. Lord Kelvin, an Ulster Scot, is great as a mathematician, as an inventor of scientific instruments, as an electrician, as a physicist, and as a philosopher is in the front rank of the great men of all time.

But great as is Scotland in science, she is even greater in philosophy. She has done more than her share of high thinking, as she has had more than her share of plain living. Her list of philosophers is a long one. I can only mention a few: Hume, Reid, Stewart, James Mill, historian, economist and philosopher; John Stuart Mill, his son, distinguished in political science and in the higher departments of philosophy; Hamilton, combining Scotch caution and German idealism as taught by Kant; Edward Caird, the greatest pupil of Thomas Hill Green, and the best English expounder of German thought, have, by their magnificent contributions to philosophy, changed the thinking of the world—changed it for the better.

But in this department we must not omit the name of Immanuel Kant—Kant, who answered the great Scotch sceptic, Hume. Though born in Königsberg, in Prussia, of a German mother, his father was a Scotchman, with Scotch instincts and cherishing Scotch traditions.

2. Scotland's contribution to literature. In her rich stores of Celtic literature—stores shared in by Wales and by Ireland—and in the long list of honored names appearing between the Celtic period and the Reformation, Scotland is well represented. Barbour, throwing a halo of glory around the national hero Bruce, spoke to the hearts of the people. The poem of James I., "The Kinigis Quhair," is indeed a royal gem of richest beauty. The bold movements and daring deeds of Wallace have a worthy chronicler in Henry, the Blind Bard, himself one of the wonders of literature. Henryson, grave, thoughtful, may, at times, be classed with Chaucer, England's immortal story-teller. Dunbar, with his rare descriptive and satirical powers, "the maker" or poet laureate of Scotland, must not be forgotten. Gavin Douglas, translating Virgil into Scottish verse, writing with all the ardor of a German on the beauties of May, and with great literary power allegorising as Bunyan did in later days, claims his place by right among the dramatists. Lyndsay, so popular and so satirical, so mirth-provoking, does his part to reform and uplift the world.

His satire on the three estates "may be considered the first dramatic effort of any British author." Maitland's pictures of his times, pictures of landlords, border thieves, arrests, trials in the old-time courts, are important to the historian, as well as interesting to the man of letters. Alexander Scott delights to dwell on love and love making. Buchanan, one of the best Latinists of modern Europe—Buchanan, historian, translator of the Psalms and dramatist of high merit, is a name to conjure with. Lesley gave the world a foretaste of what Scotland would do in Macaulay.

After the Reformation, Scotland's contributions to literature became more numerous and more weighty. Time will not permit me to mention all the names of their authors, much less to give even a hint of what they did. But there are three that I cannot pass—Burns, Scott and Carlyle. Burns, like David, was great in sin, and like David great in repentance, like David big in brain and big in heart. This child of nature took the burden of his country's woes on his great heart and voiced them in immortal song. Scott, poet and novelist, the embodiment of chivalry and romance; Scott, grand in literature but grander in life: Scott, working out his life to pay debts he had not contracted and die an honest man, is one of the most striking figures of his age. Carlyle, if he does not stand for softness and sweetness, does stand for righteousness and for light. The hater of cant and of hypocrisy, the incarnation of his own gospel of truth, of right and of work, the writer of the great prose poem of the nineteenth century, Sartor Resartus, the distinguished historian of the French revolution, casting such a flood of flash lights on that awful scene—Carlyle who did so much to introduce and popularise German thought in Britain and in America, is one of the immortals.

3. What Scotland has done in statesmanship.

Like the Romans, her sons are gifted with the instincts of state building. You see this in the history of the British Parliaments and in the statesmanship of the colonies. So strong is the tendency that it persists to the second and third generation. Gladstone is an instance. Knox began the work, laid the foundations in his reforms of church, of school and of state. Had he been less great as a reformer in the church, he would to-day be better known as a far-seeing, wise, bold statesman. If Burns naturally takes his place beside David, Knox as naturally takes his place by the side of Isaiah, the prophet statesman of Israel,

the burning preacher and God-inspired politician of the old Testament of his day—the grand old man of Judea and of Jerusalem.

Nor have Scotchmen failed the Empire in her hour of need. Highlanders and Scotch Greys have vied with each other to place the land of their birth in the ranks of fame. Campbell, Gordon, Hamilton, Hector Macdonald and Lord Dundonald have upheld the best traditions of the British soldier and put the Empire under deep obligations to Scotland.

4. Scotland's contribution to the church.

She has helped to solve the difficult problem of the rights of the people—the people in relation to the pulpit, and of the church in relation to the state. Here Chalmers rendered a lasting service to his country and to his age.

She has done not a little to foster and develop the desire for knowledge—knowledge of God's three great books, the book of nature, the book of history and the Book of Books—the Bible. As Samuel, through the schools of the prophets, laid the foundations of Jewish intelligence, so Knox by his parish schools did for Scotland.

Further, through an educated pulpit, backed up by a free and educated press; through the work of God-fearing fathers and Christ-loving mothers, Scotland has sent from her homes sons enlightened, truthful, honest, independent, and in the best sense of the word, self-reliant—sent them into all parts of the world to do their duty, serve their generation and powerfully to aid church and state to uplift the race.

Scotchmen, God has given you a great and glorious inheritance. What are you going to do with it? Are you prepared to make the most of His gifts and graces? Or are you forgetting God, neglecting duty and dishonoring Christ? It takes three things to make great men, who in turn make great nations—clean ancestors, good surroundings and honest living. You are specially fortunate in your ancestors. Descended from the Aryan stock, with the blood of the Anglo-Celts in your veins; placed in Canada where there is so much to inspire, to uplift, to rouse you to dare and to do great things, it is in your power to do them.

Canada, land of your adoption, if not of your birth, at present engaged in laying the foundations of a vast empire of the free and the blessed—Canada, planting her schools and her churches from ocean to ocean—Canada, filled with new life and panting to reach high ideals in church and in state, calls to you to help in the glorious work of empire building, the glorious work of church extension. Will you stand idle? Will you belie your ancestry, prove untrue to your nation's traditions, and act as no Scot should? Your country calls for the best you can give; your Christ that died to redeem you demands the thoughts of your brains, the work of your hands, the love of your hearts. Will you give Him all this? May God enable you to make the sacrifice, give the service demanded of the God of Love—demanded for your good as well as for His glory.



RESOLUTIONS.

At a meeting held in the Schoolhouse after the service in the Church, at which were present, besides the members of St. Andrew's Society, those of St. George's Society and the Irish Protestant Benevolent Society, Mr. George Hope, President of St. Andrew's Society, in the chair, it was moved by Mr. Adam Brown, ex-Honorary President, seconded by Mr. W. M. McClemon, Secretary :

"That the thanks of the Society be tendered to Rev. Dr. Lyle for his very able, eloquent and instructive discourse, and to the Choir for the beautiful and appropriate music, and the Church Managers for the use of the Church."

Moved by Mr. W. H. McLaren, seconded by Mr. John Wright ;

"That the cordial thanks of the St. Andrew's Society be given to the St. George's Society and to the Irish Protestant Benevolent Society for their kindness in turning out in such numbers to attend the service."

Officers of the St. Andrews Society
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131. Vice-president

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The Band of the Society

George Hope

James Donald.

Dr. Mc Edwards

W. M. M. Clement

Geo. McKeand

Geo. Chisholm & W. H. McDermott

Means, Wm. Hunter, Robert Lyall,

W. H. Wanshope, K. C., John Wright

all of the local Scotch Clergy.

.. .. . Physicians

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